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# THE AFRICAN REPOSITORY.

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## THE CALL OF PROVIDENCE.

Rev. Edward W. Blyden, the present able Secretary of State of the Republic of Liberia, is of unmixed African descent ; a native of St. Thomas, West Indies, where he was born August 13, 1832. Having attracted the notice of an American missionary, he was encouraged to visit the United States, which he did in 1850 ; but found admission into an American college an impossibility. He, therefore, resolved to go to Liberia ; and, with the aid of the Colonization Society, landed at Monrovia, January 26, 1851.

Mr. Blyden soon entered the Alexander High School at Monrovia, where he acquired a knowledge of the classics, and at the same time taught himself in Hebrew, "being desirous to read the entire Scriptures in the original languages, especially those passages in the Old Testament which have reference to the African race." He afterwards became Principal of this School, which he retained until he was appointed Professor of the Greek and Latin languages and Literature in Liberia College.

In 1858, Mr. Blyden entered the ministry of the Presbyterian church, to which he had been for years looking forward. In 1861 he visited England and the United States, for the benefit of his health ; and in 1862, he spent several months in presenting to his brethren in this country and in St. Thomas, the advantages of removal to Africa. From his discourse on "The Call of Providence to the Descendants of Africa in America," we make the following copious extract, as illustrating the intellect, scholarship,



and ability of the author ; what education and perfect freedom will do for the race, and the reasonableness and beneficence of emigration to Liberia.

Among the descendants of Africa in this country the persuasion seems to prevail, though not now to the same extent as formerly, that they owe no special duty to the land of their forefathers ; that their ancestors having been brought to this country against their will, and themselves having been born in the land, they are in duty bound to remain here and give their attention exclusively to the acquiring for themselves, and perpetuating to their posterity, social and political rights, notwithstanding the urgency of the call which their fatherland, by its forlorn and degraded moral condition, makes upon them for their assistance.

All other people feel a pride in their ancestral land, and do every thing in their power to create for it, if it has not already, an honorable name. But many of the descendants of Africa, on the contrary, speak disparagingly of their country ; are ashamed to acknowledge any connection with that land, and would turn indignantly upon any who would bid them go up and take possession of the land of their fathers.

It is a sad feature in the residence of Africans in this country, that it has begotten in them a forgetfulness of Africa—a want of sympathy with her in her moral and intellectual desolation, and a clinging to the land which for centuries has been the scene of their thralldom. A shrewd European observer\* of American society, says of the negro in this country, that he “ makes a thousand fruitless efforts to insinuate himself among men who repulse him ; he conforms to the taste of his oppressors, adopts their opinions, and hopes by imitating them to form a part of their community. Having been told from infancy that his race is naturally inferior to that of the whites, he assents to the proposition, and is ashamed of his own nature. In each of his features he discovers a trace of slavery, and, if it were in his power, he would willingly rid himself of every thing that makes him what he is.”

It can not be denied that some very important advantages have accrued to the black man from his deportation to this land, but it has been at the expense of his manhood. Our nature in this country is not the same as it appears among the lordly natives of the interior of Africa, who have never felt the trammels of a foreign yoke. We have been dragged into depths of degradation. We have been taught a cringing servility. We have been drilled into contentment with the most undignified circumstances. Our finer sensibilities have been blunted. There has been an almost utter extinction of all that delicacy of feeling and sentiment which adorns

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\*De Tocqueville, *Democracy in America*.

character. The temperament of our souls has become harder or coarser, so that we can walk forth here, in this land of indignities, in ease and in complacency, while our complexion furnishes ground for every species of social insult which an intolerant prejudice may choose to inflict.

But a change is coming over us. The tendency of events is directing the attention of the colored people to some other scene, and Africa is beginning to receive the attention which has so long been turned away from her; and as she throws open her portals, and shows the inexhaustable means of comfort and independence within, the black man begins to feel dissatisfied with the annoyances by which he is here surrounded, and looks with longing eyes to his fatherland. I venture to predict that within a very brief period, that down-trodden land instead of being regarded with prejudice and distaste, will largely attract the attention and engage the warmest interest of every man of color. A few have always sympathized with Africa, but it has been an indolent and unmeaning sympathy—a sympathy which put forth no effort, made no sacrifices, endured no self-denial, braved no obloquy for the sake of advancing African interests. But the scale is turning, and Africa is becoming the all-absorbing topic.

It is my desire, on the present occasion, to endeavor to set before you the work which, it is becoming more and more apparent, devolves upon the black men of the United States; and to guide my thoughts, I have chosen the words of the text: "Behold, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged."—Deuteronomy i, 21.

You will at once perceive that I do not believe that the work to be done by black men is in this country. I believe that their field of operation is in some other and distant scene. Their work is far nobler and loftier than that which they are now doing in this country. It is theirs to betake themselves to injured Africa, and bless those outraged shores, and quiet those distracted families with the blessings of Christianity and civilization. It is theirs to bear with them to that land the arts of industry and peace, and counteract the influence of those horrid abominations which an inhuman avarice has introduced—to roll back the appalling cloud of ignorance and superstition which overspreads the land, and to rear on those shores an asylum of liberty for the down-trodden sons of Africa wherever found. This is the work to which Providence is obviously calling the black men of this country.

I am aware that some, against all experience, are hoping for the day when they will enjoy equal social and political rights in this land. We do not blame them for so believing and trusting. But we would remind them that there is a faith against reason, against experience, which consists in believing, or pretending to believe, very important propositions upon very slender proofs, and in main-

taining opinions without any proper grounds. It ought to be clear to every thinking and impartial mind, that there can never occur in this country an equality, social or political, between whites and blacks. The whites have for a long time had the advantage. All the affairs of the country are in their hands. They make and administer the laws; they teach the schools; here, in the North, they ply all the trades, they own all the stores, they have possession of all the banks, they own all the ships and navigate them; they are the printers, proprietors, and editors of the leading newspapers, and they shape public opinion. Having always had the lead, they have acquired an ascendancy they will ever maintain. The blacks have very few or no agencies in operation to counteract the ascendant influence of the Europeans. And instead of employing what little they have by a unity of effort to alleviate their condition, they turn all their power against themselves by their endless jealousies, and rivalries, and competition; every one who is able to "pass" being emulous of a place among Europeans or Indians. This is the effect of their circumstances. It is the influence of the dominant class upon them. It argues no essential inferiority in them—no more than the disadvantages of the Israelites in Egypt argued their essential inferiority to the Egyptians. They are the weaker class, overshadowed and depressed by the stronger. They are the feeble oak dwarfed by the overspreadings of a large tree, having not the advantage of rain and sunshine, and fertilizing dews.

Before the weaker people God has set the land of their forefathers, and bids them go up and possess it without fear or discouragement. Before the tender plant he sets an open field, where, in the unobstructed air and sunshine, it may grow and flourish in all its native luxuriance.

There are two ways in which God speaks to men; one is by His word and the other by His Providence. He has not sent any Moses, with signs and wonders, to cause an exodus of the descendants of Africa to their fatherland, yet He has loudly spoken to them as to their duty in the matter. He has spoken by His Providence. First; by suffering them to be brought here and placed in circumstances where they could receive a training fitting them for the work of civilizing and evangelizing the land whence they were torn, and by preserving them under the severest trials and afflictions. Secondly; by allowing them, notwithstanding all the services they have rendered to this country, to be treated as strangers and aliens, so as to cause them to have anguish of spirit, as was the case with the Jews in Egypt, and to make them long for some refuge from their social and civil deprivations. Thirdly; by bearing a portion of them across the tempestuous seas back to Africa, by preserving them through the process of acclimation, and by establishing them in the land, despite the attempts of misguided men to drive them away. Fourthly; by keeping their fatherland in reserve for them in their absence.



The manner in which Africa has been kept from invasion is truly astounding. Known for ages, it is yet unknown. For centuries its inhabitants have been the victims of the cupidity of foreigners. The country has been rifled of its population. It has been left in some portions almost wholly unoccupied, but it has remained unmolested by foreigners. It has been very near the crowded countries of the world, yet none has relieved itself to any extent of its overflowing population by seizing upon its domains. Europe, from the north, looks wishfully, and with longing eyes, across the narrow straits of Gibraltar. Asia, with its teeming millions, is connected with us by an isthmus wide enough to admit of her throwing thousands into that country. But, notwithstanding the known wealth of the resources of the land, of which the report has gone into all the earth, there is still a terrible veil between us and our neighbors, the all conquering Europeans, which they are only now essaying to lift; while the teeming millions of Asia have not even attempted to leave their boundaries to penetrate our borders. Neither alluring visions of glorious conquests, nor brilliant hopes of rapid enrichment, could induce them to invade the country. It has been preserved alike from the boastful civilization of Europe, and the effete and barbarous institutions of Asia. We call it, then, a Providential interposition, that while the owners of the soil have been abroad, passing through the fearful ordeal of a most grinding oppression, the land, though entirely unprotected, has lain uninvaded. We regard it as a providential call to Africans everywhere to "go up and possess the land;" so that in a sense that is not merely constructive and figurative, but truly literal, God says to the black men of this country, with reference to Africa, "Behold, I set the land before you, go up and possess it."

Of course it can not be expected that this subject of the duty of colored men to go up and take possession of their fatherland, will be at once clear to every mind. Men look at objects from different points of view, and form their opinions according to the points from which they look, and are guided in their actions according to the opinions they form. As I have already said, the majority of exiled Africans do not seem to appreciate the great privilege of going and taking possession of the land. They seem to have lost all interest in that land, and to prefer living in subordinate and inferior positions in a strange land among oppressors, to encountering the risks involved in emigrating to a distant country. As I walk the streets of these cities, visit the hotels, go on board the steamboats, I am grieved to notice how much intelligence, how much strength and energy, is frittered away in those trifling employments, which, if thrown into Africa, might elevate the millions of that land from their degradation, tribes at a time, and create an African power which would command the respect of the world, and place in the possession of Africans, its rightful owners, the wealth which is now diverted to other quarters. Most of the wealth that could be drawn

from that land, during the last six centuries, has passed into the hands of Europeans, while many of Africa's own sons, sufficiently intelligent to control those immense resources, are sitting down in poverty and dependence in the land of strangers—exiles when they have so rich a domain from which they have never been expatriated, but which is willing, nay anxious, to welcome them home again.

We need some African power, some great center of the race where our physical, pecuniary, and intellectual strength may be collected. We need some spot whence such an influence may go forth in behalf of the race as shall be felt by the nations. We are now so scattered and divided that we can do nothing. The imposition begun last year by a foreign power upon Hayti, and which is still persisted in, fills every black man who has heard of it with indignation, but we are not strong enough to speak out effectually for that land. When the same power attempted an outrage upon the Liberians, there was no African power strong enough to interpose. So long as we remain thus divided, we may expect impositions. So long as we live simply by the sufferance of the nations, we must expect to be subject to their caprices.

Among the free portion of the descendants of Africa, numbering about four or five millions, there is enough talent, wealth, and enterprise, to form a respectable nationality on the continent of Africa. For nigh three hundred years their skill and industry have been expended in building up the southern countries of the New World, the poor frail constitution of the Caucasian not allowing him to endure the fatigue and toil involved in such labors. Africans, and their descendants, have been the laborers, and the mechanics, and the artisans, in the greater portion of this hemisphere. By the results of their labor the European countries have been sustained and enriched. All the cotton, coffee, indigo, sugar, tobacco, etc., which have formed the most important articles of European commerce, have been raised and prepared for market by the labor of the black man. And all this labor they have done, for the most part, not only without compensation, but with abuse, and contempt, and insult, as their reward.

Now, while Europeans are looking to our fatherland with such eagerness of desire, and are hastening to explore and take away its riches, ought not Africans in the Western hemisphere to turn their regards thither also? We need to collect the scattered forces of the race, and there is no rallying ground more favorable than Africa. There

"No pent up Utica contracts our powers,  
The whole boundless continent is ours."

*Ours* as a gift from the Almighty when he drove asunder the nations and assigned them their boundaries; and ours by peculiar physical adaptation.

(CONCLUDED IN OUR NEXT NUMBER.)

## MUHLENBERG AND CAVALLA STATIONS.

The various missions in Liberia generally are prosperous, and the Gospel approves itself to be the power of God unto salvation. The field of operations are being enlarged, and at old stations the increased willingness of the converts to contribute to the support of the work is a pleasing feature, while the setting apart of native assistant missionaries are hopeful and encouraging steps. Muhlenberg (Lutheran) Mission, on the St. Paul's river, some twenty miles east of Monrovia, continues to receive the Divine favor. The zealous founder and superintendent of this flourishing station, Rev. Morris Officer, in a communication dated September 7th, thus narrates two events of interest :

In a previous letter we were informed that four of the native boys, in view of the near approach of the time when they were to go forth from under the special care of the Mission, had already selected their lots on the reserved lands, and had erected their respective little dwellings; and we had other hints that before long there would be joyous wedding-day at Muhlenberg, and now we are told that the "good time" actually came.

The day appointed was Tuesday, June 28th, and therefore the subject of discourse by the missionary on Sunday, June 26th, was "Christian Marriage." All present "listened with marked attention" to what was said, and the hope is expressed that "good was effected."

But Tuesday itself came, and the order of its events were on this wise: school and work were both suspended for the entire day; all the members of the Mission, except the four plighted pair, and their groomsmen and bridesmaids, were met in the little chapel at two o'clock in the afternoon; and there appeared Charles A. Hay and Georgiana Morris, Charles P. Krauth and Ann Nerner, William A. Passavant and Catharine Luther, and John D. Martin and Clara Heilig. And they were accompanied respectively by Walter Gunn and Eliza Range, Hezekiah R. Geiger and Annetta Ulery, Michael Deihl and Rebecca Smith, and Thomas Hill and Hannah Conrad. The first four pairs were duly joined in wedlock. After this came the festivities of the occasion, enjoyed by all the company; and in the evening of the same day the four married pairs removed their meager supply of personal effects to their respective homes, and there took up their abode. Those of their former companions at the Mission who accompanied them say that when they entered their homes they "knelt down and prayed."

Another day of special interest at Muhlenburg, was Sunday, the 3d of July, when the holy communion was enjoyed by the little church,



and when eight persons were added to its membership by the ordinance of baptism. These were the following: Charles P. Krauth, John D. Martin and wife, Martha Turner, Maria Fenner, Grace Stephenson, Hannah Hager, and Effie Rogers. These persons have all been under careful religious instruction ever since their reception into the Mission, four years ago; and for the last few months they have enjoyed special catechetical instruction by Rev. J. Kistler, the missionary pastor. There was also preaching each day for nearly a week previously to the day of communion, and others besides those received into the church were deeply impressed with the truth.

In "the Report from the Cavalla (Episcopal) Station to the Convocation at Rocktown," by Bishop Payne, is contrasted the state of things in 1838 with the condition in 1864, as follows:

It was in October, 1839, when with his wife and one native girl, the missionary moved from Mount Vaughan to Cavalla, to a cottage eighteen feet by fourteen, with two rooms, constituting in this small house and household all the representation of civilization and Christianity at the place. The record of labors and sufferings (small for such a service) since that time is with the merciful Father who has sent them.

But the blessed result is seen now in ample accommodations for missionaries, two large school houses and a substantial church building of dimensions sufficient for any congregations likely to occupy it for many years to come.

What, however, is far more cause for gratitude is, that, during all the time that has since intervened, with the exception of three months, God has ever supplied ministers and teachers, and brought under their influence a goodly number of hearers and scholars. So that God's seed which so surely comes to God's harvest has been always sown; ay, and already has come to the harvest. A number have been born again, and after bringing forth fruits unto righteousness have been gathered into the heavenly garner.

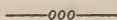
On the communion list (including some few who went to the West Indies and not known to be dead) are at present ninety-one names. In the schools are thirty-five girls and twenty-two boys. From these schools have gone twenty-five Christian families, or portions of Christian families; some of the offspring of which now approach maturity; also twenty-two catechists and teachers, most of whom still live and labor, while others have gone to their rest, and a few have fallen away; one minister, two candidates for orders, three printers, and five Christian mechanics.

A Christian congregation of about one hundred worship regularly in the Church of the Epiphany, increased every Sunday by fifty to one hundred and fifty heathen. The catechists and teachers who have gone forth from the station, have occupied or do now



occupy fourteen different stations in six tribes, along thirty miles of coast, and eighty miles interior, and towns and villages of more than one hundred thousand people. Furthermore, at the station, chiefly, the Grebo language has been reduced to writing. In it have been translated Genesis, the Gospels of Mark, Luke, and John, the Acts, the Epistle to the Romans, part of that to the Corinthians. The morning and evening Services, Litany, Communion, Baptism, and Confirmation Services, part of the Gospels and Epistles, Grammar and Dictionary, Primer, Hymn Book, Sunday School Liturgy, Bible Questions, Instruction of Candidates for Baptism, and for ten years the Cavalla Messenger has been published.

Regular missionary contributions, averaging for many years over five dollars a month, and alms, more than four dollars, attest the existence of charity. While for the past year and a half the Missionary Society, composed of the teachers of the girls' school, and married villagers by their weekly labors have furnished suitable clothes to the Christians and their children, and raised an amount of about twenty-five dollars a month, applied to the support of the native deacon of the station.



### DR. LIVINGSTONE'S RECENT TRAVELS.

During the session at Bath, September 19, of the British Association for the Advancement of Science, this distinguished and successful explorer gave a lecture on his late travels and labors in Africa. We condense the essential portions of this interesting address for the readers of the Repository.

Dr. Livingstone said: The first discovery we made was a navigable entrance to the Zambesi, about a degree west of the Quillimane river, which had always been represented as the mouth of the Zambesi, in order, as some maintained, that the men-of-war might be induced to watch the false mouth while slaves were quietly shipped from the real mouth. This mistake has lately been propagated in a map by the Colonial Minister of Portugal. On ascending the Zambesi we found that the Portuguese authorities, to whom their government had kindly commended us, had nearly all fled down to the sea coast, and the country was in the hands of the natives, many of whom, by their brands, we saw had been slaves. As they were all quite friendly with us we proceeded to our work, and ascended the river in a little steamer, which, having been made of steel plates, a material never before tried, and with an engine and boiler, the sweepings of some shop, very soon failed us. Indeed the common canoes of the country passed us with ease, and the people in them looked back wondering what this puffing, asthmatic thing, could mean. The crocodiles thought it was a land animal swimming, and rushed

at it in the hopes of having a feast. The river for the first 300 miles is from half a mile to three miles wide. During half the year the water is abundant and deep; during the other half, or the dry season, it is very shallow; but with properly constructed vessels much might be made of it during the whole of ordinary years.

We proceeded as soon as we could to the rapids above Zette, our intention having originally been to go up as far as the Great Victoria Falls, and do what we could with the Makololo, but our steamer could not steam a four-knot current. We then turned off to an affluent of the Zambesi, which flows into it about 100 miles from the sea; it is called the Shire, and, as far as we know, was never explored by any European before. It flows in a valley about 200 miles long and 20 broad. Ranges of hills shut in the landscape on both sides, while the river itself winds excessively among marshes; in one of these we counted 800 elephants, all in sight at one time. The population was very large; crowds of natives, armed with bows and poisoned arrows, lined the banks, and seemed disposed to resent any injury that might be inflicted. But by care and civility we gave them no occasion for commencing hostilities, though they were once just on the point of discharging their arrows. On a second visit they were more friendly, and the woman and children appeared. We had so far gained their confidence that we left the steamer at Murchison's Cataract, and Dr. Kirk and I, proceeding on foot to the N. N. E., discovered Lake Shirwa. This lake is not large; it is said to have no outlet, and this is probably the case, for its water is brackish; it abounds in fish, hippopotami, and leeches. The scenery around is very beautiful, the mountains on the east rising to a height of 8,000 or 9,000 feet.

We were now among Manganja, a people who had not been visited by Europeans, and as I am often asked what sort of folk these savages are, I may answer they were as low as any we ever met, except Bushmen, yet they all cultivate the soil for their sustenance. Cultivating large tracts of land for grain, a favorite way of using the produce is to convert it into beer. It is not very intoxicating, but when they consume large quantities they become a little elevated. When a family brews a large quantity the friends and neighbors are invited to drink and bring their hoes with them. They let off the excitement by merrily hoeing their friend's field. At other times they consume large quantities for the same object as our regular toppers at home. We entered one village, and found the people all tipsy together. On seeing us the men tried to induce the women to run away, but the ladies, too, were, as we mildly put it, "a little overcome," and laughed at the idea of their running. The village doctor arranged matters by bringing a large pot of the liquid, with the intention, apparently, of reducing us to the general level. Well, the people generally, if we except the coast tribes, are very much like these, without the drunkenness. Wherever the tsetse exists the people possess no cattle, as this insect proves fatal to all domestic

animals, except the goat, man, and donkey. Where the slave trade is unknown the cattle are the only cause of war. The Makololo will travel a month for the sake of lifting cattle; this is not considered stealing, and when the question is put, "Why should you lift what does not belong to you?" they return the Scotch answer, "Why should these Makalaka (or black fellows) possess cattle if they can't defend them?"

Having secured the good will of all the people below and adjacent to Murchison's Cataracts, we next proceeded further north; and discovered the Shire flowing in a broad gentle stream out to Lake Nyassa, about 60 miles above the cataracts. The country on each side of the river and lake rises up in what, from below, seem ranges of mountains, but when they have been ascended they turn out to be elevated plateaux, cool and well watered with streams. To show the difference of temperature, we were drinking the water of the Shire at 84 degrees, and by one day's march up the ascent, of between 3,000 and 4,000 feet, we had it at 65 degrees, or 19 degrees lower. It felt as if iced. We had no trouble with the people. No dues were levied, nor fines demanded, though the Manganja were quite independent in their bearing towards us, and strikingly different from what they afterwards became. Our operations were confined chiefly to gaining the friendship of the different tribes, and imparting what information we could with a view to induce them to cultivate cotton. Each family had its own cotton patch; some of these were of considerable extent; one field, close to Zedzane Cataract, I lately found to be 630 paces on one side, and the cotton was of excellent quality, not requiring replanting oftener than once in three years, and no fear of injury by frost. On remonstrating with the chiefs against selling their people into slavery, they justified themselves on the plea that none were sold except criminals. The crimes may not always be very great, but I conjecture, from the extreme ugliness of many slaves, that they are the degraded criminal classes; and it is not fair to take the typical negro from among them any more than it would be to place "Bill Sykes," or some of Punch's garotters, as the typical John Bull.

We carried a boat past Murchison's cataracts. By these the river descends at five different leaps, of great beauty, 1,200 feet in a distance of about 40 miles. Above that we have 60 miles of fine deep rivers, flowing placidly out of Lake Nyassa. We touched the bottom in a bay with a line of 100 fathoms, and a mile out could find no bottom at 116 fathoms. It contains plenty of fish, and great numbers of natives daily engage in catching them with nets, hooks, spears, torches, and poison. The crocodiles, having plenty of fish to eat, rarely attack men. It is from 50 to 60 miles broad, and we saw at least 225 miles of its length. As seen from the lake, it seems surrounded by mountains, and from these furious storms come suddenly down and raise high seas, which are dangerous for a boat, but the native canoes are formed so as to go easily along the surface.



The apparent mountains on the west were ascended last year, and found to be only the edges of a great plateau, 3,000 feet above the sea. This is cool, well watered, and well peopled with the Manganja and the Maori, some of whom possess cattle.

Having now a fair way into the highlands by means of the Zam-besi and Shire, and a navigable course of river and lake of two miles across, which all the slaves for the Red Sea and the Persian Gulf, as well as some for Cuba took, and nearly all the inhabitants of this densely peopled country actually knowing how to cultivate cotton, it seemed likely that their strong propensity to trade might be easily turned to the advantage of our own country as well as theirs. And here I beg to remark that on my first journey, my attention not having then been turned to the subject, I noticed only few cases of its cultivation, but on this I saw much more than I had previously any idea of. The cotton is short in the staple, strong, and like wool in the hand—as good as upland American. A second variety has been introduced, as is seen in the name being foreign cotton, and a third of very superior quality, very long in the fibre, though usually believed to belong to South America, was found right in the middle of the continent, in the country of the Makalolo. A tree of it was eight inches in diameter, or like an ordinary apple tree. And all these require replanting not oftener than once in three years. There is no danger of frosts, either, to injure the crops. No sooner, however, had we begun our labors among the Manganja than the African Portuguese, by instigating the Ajawa, with arms and ammunition, to be paid for in slaves, produced the utmost confusion. Village after village was attacked and burnt, for the Manganja, armed only with bows and arrows, could not stand before firearms. The bowman's way of fighting is to be in ambush, and shoot his arrows unawares, while those with guns, making a great noise, cause the bowmen to run away. The women and children become captives. This process of slave hunting went on for some months, and then a panic seized the Manganja nation. All fled down to the river, only anxious to get that between them and their enemies; but they had left all their food behind them, and starvation of thousands ensued.

A great nation like ours cannot get rid of the obligations to other members of the great community of nations. The police of the sea must be maintained, and should we send no more cruisers to suppress the slave trade we should soon be obliged to send them to suppress piracy, for no traffic engenders lawlessness as does this odious trade. The plan I propose required a steamer on Lake Nyassa to take up the ivory trade, as it is by the aid of that trade that the traffic in slaves is carried on. The Government sent out a steamer, which, though an excellent one, was too deep for the Shire. Another steamer was then built at my own expense; this was all that could be desired, and the *Lady Nyassa*, or *Lady of the Lake*, was actually unscrewed and ready for conveyance to the scene of the missionary work, but that must be done by younger men, specially



educated for it—men willing to rough it, and yet hold quietly and patiently on. When I became Consul it was with the confident hope that I should carry out this work, and I do not mean to give it up. I intend to make another attempt, but this time to the north of the Portuguese territory.

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### THE NILE SOURCES.

It is known that Captain Burton, the celebrated African explorer, doubts the discovery of the sources of the Nile by the late Captain Speke. His reasons are thus given in a communication to the *London Times*:

Without disrespect to the memory of Captain Speke I may say that the popular version of the discovery of Lake Nyanza and of the "settlement of the Nile sources" is in advance of fact.

On our return to Kazeh I was preparing a march upon the Nyassa Lake, since laid down by our great African explorer, Dr. Livingstone. My journals were also to be written up. For these reasons I despatched my second in command, Captain Speke, to prospect a water—"the Nyanza"—of which dubious tales had been reported by Arabs and Africans. This most energetic explorer returned with a conviction that he had discovered in it the sources of the Nile. Now the sources of rivers are not in lakes?

After his return to England, Captain Speke was enabled by the recommendation of the Royal Geographical Society and the liberality of Her Majesty's Government to organize another expedition for the purpose of deriving the Nile from the Lake Nyanza. My project was to set out from Mombas and march to the N. E., but two explorations at the same time were not considered necessary.

Captain Speke succeeded in striking the N. E. shoulder of a water which many geographers think is a broadening of the Kitangule river, not his original Nyanza. On the other hand, the Asua affluent, coming from the S. E., is according to most foreign geographers the true Nile. Again, Drs. Livingstone and Kirk, after visiting the Nyassa lake, and finding no affluent from the Tanganyika, compel us to believe that the latter drains into the "Luta Nzige," and is thus the western lake reservoir of Ptolemy—Nyanza being the eastern.

Being about to publish a pamphlet upon this subject, I will trespass no more upon your valuable space. You will, however, perceive that in recounting the last brilliant episode of Captain Speke's brief but useful and eventful life the discovery of the Nile sources can hardly be held a thing settled in all future time.

I am, sir, &c.,

RICH'D F. BURTON, F. R. G. S.

British Association, Bath, Sept. 21.

## DEATH OF MRS. THOMSON.

In a letter to this office, Dr. Hall thus speaks of this excellent woman, after an acquaintance of thirty years.—“She was educated, as were all her family, at a common district school, I believe, but she derived great advantage from living many years in the family of Mr. Gallaudet, in Hartford. She staid but a short time in Philadelphia before embarking. Her most distinguishing characteristics were sterling good sense and uniform propriety of deportment, from which I never knew her for a moment to depart. She has lived through the innumerable succession of Missionaries at that station, and I have never known one, male or female, her equal in natural abilities, and this no discredit to the others. She was in every sense the mother of that mission.”

OBITUARY.—Died in peace at St. Mark’s Hospital, on Tuesday morning, April 26, 1864, MRS. ELIZABETH M. THOMSON.

Mrs. Thomson was born in Connecticut, November, 1807. Becoming pious at sixteen and educated by kind friends in Philadelphia, she emigrated with her first husband, Mr. Johnson, to Monrovia, in 1831. Losing her husband in acclimation, she for some time taught an infant school in Monrovia. She afterwards married Mr. James Thomson, a native of the West Indies, who on the settlement of Cape Palmas became Secretary to Governor Hall, and removed with his family to this place.

On the recommendation of Dr. Hall, Mr. Thomson was appointed by the Foreign Committee, in 1835, to open a mission station at Mount Vaughan. The grounds had been cleared and a house partly completed, when Rev. Dr. Savage joined the mission, about Christmas of 1836. Mr. Thomson died not long afterwards; but Mrs. Thomson’s connection with the mission has continued since as teacher of a female day school, until two or three years ago, when her health became too feeble to discharge its duties. For a year past she has had the charge of St. Mark’s Hospital.

During an unusually protracted life in Africa, Mrs. Thomson’s course has been that of a consistent Christian, a faithful Christian teacher, and constant friend, so far as her ability extended, to all friendless persons. It was particularly towards orphans and little children that her lively sympathies seemed most to flow out to the extent of, and even beyond her means.

She evidently sought not this world’s goods, but only how she could be useful. Her pastor, in his funeral address, well said she had been a “mother in Israel, and a succorer of many,” adding the fit apostolical words “of myself also,” only this last phrase should include every member of the mission who during Mrs

Thomson's long connection with it ever came in contact with her. The writer during a missionary life almost commensurate with hers, gratefully adds this testimony. More than this she needs not, would not desire to have said. Her own modest estimate of her services and of her faith, so perfectly corresponding with the unaffected tenor of her whose life was well expressed in a few words to her pastor a few hours before her death, "I am conscious of many short-comings and failures, but all my hope is in Jesus."

The esteem in which she was held will appear by the following notice of her funeral services :

The funeral of the lamented Mrs. E. M. Thomson, who died at her residence at St. Mark's Hospital on the morning of the 26th, took place on the afternoon of the same day. As it was expected, that the attendance upon the funeral of one so generally beloved would be large, it was arranged that the corpse should be conveyed to St. Mark's Church in order that all might be accommodated. Accordingly, at about 3 o'clock p. m., the procession moved from the residence of the deceased under the direction of Messrs. Potter and Stevenson, in the following order, viz :

1st. The clergy, Rev. C. C. Hoffman, Rev. Thomas Fuller, Rev. B. J. Drayton, Rev. T. Toomey, and Mr. J. M. Minor, and one or two of the theological students from the native stations.

2d. The corpse borne on the shoulders of four men from the Cape Palmas native tribe.

3d. The family and relatives of the deceased, together with such of her foster children and God children as could come together.

4th. The Ladies First Mutual Relief Society.

5th. The " Second " " "

6th. The Union Sisters Society.

7th. The Daughters of Temperance Society.

8th. The Gentlemen's Mutual Relief Society.

9th. The citizens in general.

Having reached the church, after the usual services, the rector made a short but very interesting address, in which he alluded to the life of Mrs. Thomson before and after she came to Africa, her usefulness before and since her connection with the Episcopal Mission in Africa, and her care for and kindness to the missionaries in general and for himself. He was followed by Rev. B. J. Drayton, who also spoke of her usefulness in life and peaceful death, and exhorted all, but the young in particular, to endeavor to follow her good example. Prayer having been offered by the gentleman, and the benediction by the rector, the procession proceeded to Mount Vaughan, where, at about 6 o'clock, she was buried by the side of her husband and daughter.—*Cavalla Messenger*.



## CAPTAIN BURTON'S MISSION TO THE KING OF DAHOME.\*

Captain Burton, that exemplar of modern travel in its widest sense and its most interesting phases, has recently returned from the mission with which he was accredited by the British Government to the King of Dahome, and now gives the story of that mission and the results of his experience in the form of two handsome volumes. Captain Burton took with him the necessary instructions and presents, and passed three months in the country and capital of Dahome in communication with the remarkable potentate who governs that peculiarly interesting community. He witnessed the grand Customs and the yearly Customs of that grotesquely ceremonious people, including the evolutions of their army of "Amazons" and the traces of their cruel human sacrifices, of which he himself, with proper taste, declined to be an actual spectator, and he brought away impressions of the Dahoman proclivities, which are really very curious and instructive.

To give his narrative, as far as we can, in his own language will be our endeavor here. By way of Whydah, of course, Captain Burton and his companions proceeded to make their way to the Dahoman capital. At Whydah he found that the slaving interest was languishing. Whereas a dozen years ago there were there 200 Spaniards and Portuguese, including Brazilians and half-castes, the slave-consuming interest has dwindled to some 30 individuals; and he estimates that the next decade will find the survivors engaged in cotton or in palm oil—the "doulometer of the slave trade"—or in nothing. From Whydah to Allada, the half-way station, and from Allada to Agrime he proceeded with a moderate amount of ceremonial welcome, obtaining only "the small reception" at the latter place, until he arrived at Kana, the King's country quarters, a site described as being particularly beautiful. Here the Englishmen met with one of the greatest nuisances in Dahome—the obligation to throw themselves "into the bush" while the women slaves of the palace were passing by them to get water. At the words "Gan ja! the bell comes," all the males are bound to make themselves scarce, while the lower, the older, and the uglier the slave girls are, the louder and longer they tinkle, and "almost all of them seemed to enjoy the ignoble scamper of our interpreters and hammock-men, whom the old women order to look the other way." At Kana they encountered the procession which was commissioned to escort them to the Royal presence, at the head of which walked the bearer of the Royal cane and the King's half brother, Bosu Sau. "Followed

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\* A MISSION TO GEELELE, KING OF DAHOME.—With Notices of the so-called "Amazons," the Grand Customs, the Yearly Customs, the Human Sacrifices, the present State of the Slave Trade, and the Negro's Place in Nature. By Richard F. Burton, &c. 2 vols. Tinsley Brothers, 1864.



by his band, drums, and rattles, and by his armed escort, he advanced, snapped fingers with us, (which is the Dahoman substitute for a shake of the hand,) and presented the cane. We drank with him three toasts, beginning with his master's health." After this, certain companies of the Dahoman army passed round in succession and saluted the Englishmen. The musical warriors, a separate detachment, formed line opposite Captain Burton, waved their chauris or horse-tails, with human jawbones above their handles, and sung thus in his praise—

"Burton (pronounced Batunu) he hath seen all the world with its Kings and caboccers;

"He now cometh to see Dahome, and he shall see every thing here!"

Then, preceded by the Union Jack and four flags, came the Akho'si—"King's wife"—or eunuch company, and the headman informed the Captain that he had been commissioned by the Chief Eunuch, the principal palace dignitary, to guide his steps. When the review was over, the most numerous of the companies set out placewards, leaving the Englishmen to fall in, and the latter were lustily cheered on passing the several gates of the palace.

Marshaled by "Silver Bell and Giraffe Horns," two functionaries of the Court, they entered the Royal Gate, first removing their swords and closing their umbrellas, which might not appear before the King, and they were told to walk hurriedly across the nearer half of the palace yard until they halted at a circle of pure loose white sand, the Court powder of Dahome, in which the Ministers prostrated themselves. There the Englishmen doffed hats and caps, and, waving them in the right hand, bowed four several times to a figure that was sitting under the chiaroscuro of a thatch shed, and was, they were told, returning their compliments. This was Gelele himself, otherwise known as Dahome-Dadda, the Grandfather of Dahome, and of whose personal appearance Captain Burton speaks rather favorably. "He looks like a King of (negro) men, without tenderness of heart or weakness of head; while his dress, though simple, was effective also, and his left elbow as he sat rested on a cushion of crimson velvet, while he smoked the weed in a long-stemmed, silver-mounted article of native manufacture." Such was the state of Gelele, whose "strong names" are given in the appendix, like those of the Kings, his predecessors, and to whom Captain Burton had now to convey the compliments and advice of the British Government.

A throng of unarmed women, the Royal spouses, sat in a semi-circle behind him under the same thatch, the warrioresses being on stools or at squat outside; yet not a pretty face appeared, most of the fair sex having sooty skins, and the few browns showing negro features. But they atoned for this homeliness by an extreme devotion to their lord and master. If perspiration appeared upon

the Royal brow, it was instantly removed with the softest cloth by the gentlest hands; if the Royal dress was disarranged, it was at once adjusted; if the Royal lips moved, a plated spittoon, held by one of the wives, was moved within convenient distance; if the King sneezed, all present touched the ground with their foreheads; if he drank, every lip uttered an exclamation of blessing. Captain Burton remarks the resemblance of this intense personal veneration to that said to have been rendered to Mohammed by his followers; but he suspects that in Dahome it is rather the principle than the person that is respected, and that were the king to be succeeded on the morrow the same semi-idolatry would be heaped upon his successor.

Captain Burton walked up a lane of squatting Amazons, and after the usual quadruple bowings and handwavings the King arose, tucked in his toga, descended from his *estrade*, donned his slippers—each act being aided by some dozen nimble feminine fingers, and, advancing, greeted him with sundry wrings *a la John Bull*. He made the usual inquiries after the health of the Sovereign, the Ministry, and the people of England, and interposed a compliment to Captain Burton upon his having kept his word in returning. Captain Burton had promised on a previous occasion to apply for permission to revisit Dahome, and there to redeem a promise was a thing unknown. The King frequently afterwards referred to this as a circumstance that impressed his ingenuous nature. For the present the materials for drinking were produced, several toasts followed in succession, and salutes were fired, until Captain Burton was relegated to the side-scenes while another deputation of four Moslems, from Porto Novo, was brought in by the Mingan to be presented to his Dahoman Majesty, whereupon Captain Burton turned to his note books and sketch books, to the great satisfaction of the King, who was always pleased to see him thus occupied. After the reception of the Moslem deputation, in which the Moslem dignity was well maintained before this Dahoman heathenry, a dance followed, and it was joined by a dozen razor-women, who wield blades about 18 inches long, and shaped exactly like an European razor.

These women (they are called “Nyekplohento,”) seemed the largest and strongest women present, and they gesticulated freely with these portable guillotines, which were the invention of a brother of the late King Gezo, till even Captain Burton thought that the terror which they would probably inspire might make them useful as a *corps d'elite* for the contingencies of the forms of Dahoman war:

“At the end of the dance, Ji-bi-whe-ton, acting captainness of the Beauty Company, came forwards, with the usual affected military swagger, not without a suspicion of a dance. She is, or was, a fine tall woman, with glittering teeth, and a not unpleasant expression when her features are at rest. She addressed a violent

speech to the male Min-gan, who repeated it aloud to the king, with whom it found favor. Ending with cutting off the head of an imaginary corpse upon the ground, she retired to her command. Presently, for the *cacoethes loquendi* was upon her, she again advanced, and spoke with even more gesticulation than before. 'Thus they would treat Abeokuta!' The sentiment elicited immense applause. Followed chorus, solo, and various decapitation dancings of the mixed company, the weapons being, as usual, grounded, the war-club seized, and the shoulder-blades and posteriors being agitated to excess. Even the performances of these figurantes—the cream of the Royal ballet—are not to be admired. They stand most ungracefully; the legs, which are somewhat slight for the body, being wide apart, and the toes certainly turned in and probably up. When exercise ended, the razor and chopper-women brandished their weapons, and, all the line advancing, 'presented' with upraised muskets."

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"After the Amazons all the male caboceers, taking choppers and peculiar billhook-like blades, some iron, others silver, danced tumultuously before the king, to the general song of the women on the right of the throne. Even the tottering Meu, who leaned upon a tomahawk long enough to act as a staff, joined in the movement. Presently Gelele sent a message to the Gau, declaring that this year Abeokuta must be taken; the tall old man, standing up with a military air, swore that it certainly should fall, and the oath was repeated by his surly-looking junior, the Po-su. The king then addressed me through the Meu and Mr. Beecham, to the effect that this year Abeokuta must be as a mouse before the cat; he also invited me to accompany him to sit behind the army and to see the sport. I replied that 'Understone' had long ceased friendship with the white man. A little pleasantry ensued, touching it not being our English habit to hang back when aught is doing; and the king, taking all in excellent part, we stood up bareheaded, and waved four salutations."

The chiefs of the army then made speeches in the style of negro Bobadils, and the voice from the throne added, as is the habit, many an illustration of these speeches, concluding with the declaration that the Abeokutans must not only be beheaded—their bodies must also be cut to pieces. These incidents were further illustrated by the spectacle of the three skulls of the three chiefs among forty kings or petty headsmen said to have been destroyed by Gelele, and which skulls were displayed to their English visitors as works of art, with emblematic decorations. Among other speeches of the king, he informed Captain Burton that "the forest tree is strong with root and cordage, and is heavy with trunk and branch, while the wind is thin and cannot be seen; but the gale lays low the loftiest of the greenwood, and Dahome is that wind, while Abeokuta is that tree." Dances, songs, discharges of fire-arms,

and other ostentations of a valorous resolution succeeded. "The bayonet women after firing extended a single very *gauche* thrust." Finally, when the sun had set, a Dakro brought the English directions to advance and bid adieu to the king, while sundry flasks and decanters of 'tafia and other liquors were distributed in token of dismissal. Gelele, wrapping his robe around him, went away with the most subservient attentions on the part of his subjects, and with what Captain Burton considers "a right kingly stride." The attendant crowd was most solicitous for the safety and comfort of the royal toes; and the ceremonial faculty, which the Dahomian possesses, was exhibited to the utmost. But, as Captain Burton truly observes, "the outside displays were wretched. Misery mixes with magnificence, ragged beggars and naked boys jostled jewelled chiefs and velvet-clad Amazons; while the real negro grotesqueness, like bad perspective, injured the whole picture."

On December 21, the writer witnessed the king's ceremonious return to his capital, a process which, as described, must have been very characteristic though tedious. On the following day the presents sent by the Government were delivered; but the tent was found to be too small; the tent pegs, which should have been metal for a land of white ants, were of wood. The pipe was never used, Gelele preferring for lightness his old red clay and wooden stem. The belts caused great disappointment; all the officials declared that bracelets had been mentioned to Commodore Wilmot. As Captain Burton observes, Africans are offended if their wishes are not exactly consulted, and they mulishly look upon any such small oversight as an intended slight. The silver waiters were much admired, but the coat of mail was found to be too heavy, while the carriage and horses desired by His Majesty were of necessity not forthcoming. After a considerable delay in the inspection of the presents, the Amazons brought back a dismissal decanter of rum, with the tidings, from which Captain Burton did not auger favorably, that his "message" would be heard at another opportunity.

A most remarkable speech made by Adahoonzou, in reply to Governor Abson's remonstrances on the subject of the slave trade, is given in a note, and the arguments are far more cogent than we should have expected to find them from such a quarter. "For a parcel of men with long heads to sit down in England," said he, "and frame laws for us, and pretend to dictate how we are to live, of whom they know nothing, never having been in a black man's country during the whole course of their lives, is to me somewhat extraordinary," and then he goes on to put the alternative that they must kill their captives or sell them to the white men.



## THE TWO THEORIES.

Two theories exist among good men respecting the future welfare of the free American of color. They differ widely in principle and practice.

The one assumes that his best interests requires him to stay in this country and "fight it out," whatever be the obstacles to his highest elevation and happiness; the other, that they point him to another clime and continent for his final heritage.

The one maintains that his chief good can most effectually be attained alongside of, or among, the whites; the other, that separation is essential to that end. One claims that Divine Providence calls him to remain here; the other, that both nature and Providence call him to Africa. One theory issues and ceases in labors for his benefit in *this country*; the other prepares the way and attends him to the home of his forefathers. One looks only upon America; the other looks as well upon Africa.

Which of these two is correct? Unquestionably that which practically conduces most effectually to the preservation and full manhood of the black race.

And which does that? Not the theory which retains the American negro among us, if we are to regard at all the light of the past or the present in this and other countries. Free negroes have for centuries dwelt in England, France, and other European countries, but they have never risen to the highest positions. Their life has been comparatively short. Amalgamation abbreviates their days, blanches their cheeks, straightens the hair, cools the blood, until the black disappears in the embrace of the white. In other countries absorption or extinction by causes more efficient than legal enactments has been the practical consequence to the free negro of dwelling among the whites. Elevation to the full status of manhood neither the individual nor the race has yet attained in such circumstances.

Nor has the result been different in this country. Free people of color have been among us from the beginning. Some have risen above the masses. A few have been favored with the best advantages of our schools and colleges and have achieved high positions in culture and development, yet they have never been able to surmount certain obstacles which lie in their way to perfect civil

and social equality. They have not gained a place among the ruling race.

Does the future promise better things? Will the battle-field bury all prejudice against color and race, and remove all obstacles to the colored man's highest elevation? It did not do it in the old American revolution. The war of 1812 did not effect it.

Whites and blacks, Indians and other races, have fought side by side in wars on this and other continents; but what has been the practical result to the relative position of the fellow soldiers when the clangor of arms ceased, and the quietness of peace followed? With the single exception of freedom to the bondmen, they have returned to their former condition.

The dominant race retains its superiority, and the others, though elevated in some degree, do not reach the coveted place. The bands of the individual for the inferior give place to those of society, and the negro and the Indian profit little by war, while the whites grasp the reins of power with no less tenacity.

Will the war of 1864 prove an exception? Doubtless some good men think it will. Admit it then. But what if it should be the deliberate wish and purpose of the American of "African descent" to go to another land? Voluntary emigration to better his condition, or that of his brethren, is his "inalienable right," and to infringe upon this "right" is practical oppression. Should he in such case be retained in this country, even though some white men do "need his labor?"

So, again, we may ask, is it either wise or right to insist upon his stay among us if his continuance here endangers the preservation of his race?

On this point the eighth Census of the United States affords light, to which it is fit we should give heed. From this it appears that there is a "growing disparity between the pace at which the white and colored races are advancing in this country. While the whites from 1850 to 1860 gained 38 per cent., the slaves and free colored increased somewhat less than 22 per cent., and the total increase of the free colored and slaves for seventy years was but 485 per cent. to 757 per cent. for the whites."—Preliminary Report, p. 7.

For the last thirty years especially, the rate of increase has been

gradually diminishing. Thus, in 1830, it was 31.44 per cent.; in 1840, 23.41 per cent.; in 1850, 26.62 per cent.; and in 1860, 22.07 per cent. An estimate of the probable future population of the United States, based upon commonly received data, gives the following per centage of colored people for the next four decades, viz:

1870.....	12.81 per cent.
1880 .....	11.72   “
1890.....	10.28   “
1900.....	9.50   “

Thus, according to the best estimates, the total population of the United States at the close of the present century will be about a hundred millions, of which only about nine millions will be colored. Of the latter a great portion will be of mixed descent, since in 1850 one-ninth part of the whole colored class were returned as mulattoes, while in 1860 it is more than one-eighth of the whole and 36 per cent. of the free.

Now, admitting all that philanthropists may do to elevate and improve the moral condition of these people, so that the evils of deterioration may not fall to their side in the future, there is yet sufficient force in these facts to warrant the conclusion of the following paragraph of the introduction of the Eighth Census, p. 12, viz:

“With the lights before us, it seems, therefore, quite rational to conclude that we need not look forward to centuries to develop the fact that the white race is no more favorable to the progress of the African race in its midst than it has been to the perpetuity of the Indian on its borders, and that as has been the case in all other countries on this continent where the blacks were once numerous, the colored population in America wherever, either free or slave, it must in number and condition be greatly subordinate to the white race, is doomed to comparatively rapid absorption or extinction.”

Whether the colored people can dwell among us without being “greatly subordinate to the white race” in numbers and condition for at least a long period to come, is a question we leave for the decision of thoughtfulness and candor. Admitting then all that the warmest imagination can claim for the negro in the future, it is a questionable wisdom that insists upon keeping him among us since it endangers the integrity and vitality of his race.

Nor is it right to retain the descendant of Africa here if emigration to his ancestral land will more quickly and effectually raise him and his posterity to the highest positions.



And who that considers this point can entertain a doubt? Forty-two years ago Stephen Allen Benson, then a lad of six years, sailed with his parents from Baltimore, Md., for Liberia; in 1855 he was inaugurated President of a Republic which all Europe at once welcomed to the family of nations. What colored man has elsewhere attained so high and honorable a position within the same period? About the same time Daniel B. Warner, a pure negro, left also for the same land, and to-day he is the chief Magistrate of a people which not even America disdains to recognize as an independent Nationality. Where else has the black man attained like dignity?

About ten years ago a poor colored man left Hartford, Ct., for Monrovia, and he is now an independent thriving citizen of a free Republic, with neither civil nor social disabilities, and with every advantage of culture and refinement for his growing family. Where else have his brethren done so well?

A few years ago a young man of color with his family left New York for Liberia; he returned on a visit not long since, a member of the Legislature, honored and honorable as a citizen and legislator of an African Republic. Will the colored man for a long time to come find a seat in our Legislatures and Congress?

An enterprising colored man from Indiana went not long since to Monrovia, and now visits this country a merchant prince, able to count his hundred thousand. Have any of his brethren here done better in the same period?

These are only examples of many instances in which a better condition has been quickly achieved by emigration to Liberia. The emigrant attains citizenship at once in a Republic controlled wholly by his own brethren; where he is himself of the ruling race, with no bands of custom, no bars of prejudice to struggle against in his endeavors for the highest positions. He is a man among equals, with every proffer of good for himself and his children under the banner of his own distinct nationality. Agriculture, art, commerce, with all the treasures of Christian civilization, and all the riches of an undeveloped continent and race come flocking to his feet as he touches the soil of his forefathers, and the best gifts of nature and Providence are freely proffered to his hand. Manhood dignifies him; self-respect and an honorable emulation stimulate him, while a free and open path invites him to the highest elevation and happiness.

Is it for the interest of the Irishman to embark for America; of the Scotchman, and Welshman, and Englishman, and German, and Norwegian, to come to these United States, even in time of war? Much more is it for the interest of the American of color to direct his steps towards the Republic of the tropics to find there, in a brief time, what he may seek in vain for generations among the all-grasping Anglo-Saxons.

Is it for the interest of the enterprising New Englander to forego the pleasures of the old homestead, and brave the perils of a western clime? Much more is it for the interest of the colored man to leave this country, whatever may be its attractions, and go to the land of promise for his race. Who then should insist upon retaining the negro in this country, and what sort of philanthropy is that which discourages him from emigration?

Moreover, it must not be forgotten that the colored man has a part to perform in the evangelization of Africa which the white man cannot fulfill. Events of the past, and signs of the present, are sufficiently clear on this point to leave no room for doubt that the negro of this country is to be a distinguished instrument, under Providence, of diffusing the light of the Gospel over that dark continent.

What piety then is that which shuts up the enterprising man of color to this land, and declines to aid him in his good work in Africa, and what solid basis has that theory which persists in keeping him in America?

Let it be noticed that the theory of emigration imposes no constraint upon the black man. It bids him remain, if such be his sober, enlightened conviction, while at the same time it points him to a better portion in his ancestral land, and proffers him all needful aid to the acquisition. It aims at his highest culture and development, under the most favorable circumstances, bestowing the priceless gifts of nationality on the race, and Christianity on Africa. This was the theory of the founders of Liberia. It is the theory of its friends to-day, and the success which has thus far crowned their labors is a forcible illustration of its excellence, and a sufficient encouragement to its adoption and maintenance with all the zeal of the heart and munificence of the hands.

## A LAWYER FOR LIBERIA.

We have already stated that Mr. Henry W. Johnson, of Canandaigua, New York, has applied to this Society for passage to and settlement in Liberia for himself and family. The estimation in which he is held by his neighbors will be seen by the annexed article from the *Ontario County Times*:

MR. JOHNSON'S LECTURE.—Our distinguished colored fellow townsman, Henry W. Johnson, delivered his promised lecture before a large and intelligent audience, at Bemis Hall, on Monday evening. His subject, as previously announced, was—"The future of the colored race in America." He spoke eloquently and well, as he always does, making an unanswerable argument in favor of colonization.

A number of members of the bar being desirous of presenting Mr. Johnson with some token of their esteem, and giving it at the same time the character of a letter of recommendation to those with whom his future lot is to be cast, had through a committee consisting of his honor Judge Smith, E. G. Lapham, H. O. Chesebro, and M. C. Welles, Esqs., prepared the following resolutions, which ultimately it was thought best to submit to the large audience present, and so give an added emphasis to their expressions:

Whereas, our fellow townsman, Henry W. Johnson, after many years of residence among us, having, during that period, gained the respect and confidence of all who have known him, and having, by unremitting toil and unceasing conflict with the thousand obstacles with which poverty and race have clogged his progress, fitted himself to adorn a learned and laborious profession—is about to take his departure from among us, to cast his lot among his own people on the distant shores of Liberia, and has this evening justified his course towards his race in so doing by a masterly effort of logic and eloquence. Therefore,

*Resolved*, That we tender him our thanks for his able and interesting address on "The future of the colored race in America," and commend its teachings to the colored people of our country.

*Resolved*, That in his projected departure for the native home of his race, he carries with him our warmest wishes for his entire success and prosperity, and for the future welfare of his adopted country.

*Resolved*, That in full faith we commend Henry W. Johnson to the community in which he is about to cast his lot as worthy their fullest and freest confidence as a well read lawyer, an accomplished orator, and an honest man.

On motion of H. O. Chesebro, Esq., seconded in a few remarks by E. G. Lapham, Esq., these resolutions were unanimously adopted.

In a recent letter to this office, Mr. Johnson states that there are two objects which he wishes to accomplish before leaving for Africa. "First, To raise a sufficient sum to complete the education



of my daughter, who is now at the Genesee Wesleyan Seminary at Lima, in this State. She will be able to graduate in about one year, and is 17 years old. Second, 'To procure for myself a small law library, consisting of a few elementary works and other books essential to every practising lawyer.'"

There are many philanthropic hearts who will sympathize with the joy of this educated man of color in his desired emigration to his ancestral land, and who will take pleasure in aiding him to the achievement of his praiseworthy objects. Surely the friends of Liberia may well rejoice in their good work, and take honorable pride in bestowing such a gift as this man and family upon that interesting Republic!

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## EXPLORATION OF AFRICA.

**EXPLORATION BY AUSTRIA.**—The Cabinet of Vienna is evidently not satisfied with Captain Speke's discovery, and is determined to find new sources by force of arms. The celebrated traveller Miani has received as a present from the Minister of War at Vienna, for his new expedition in search of the sources of the Nile, 100 muskets with bayonets, 6,000 ball cartridges, 10,000 caps, 100 knapsacks, and cross-belts, and 100 pairs of steel-tipped boots.

**THE LADY EXPLORERS.**—Sad accounts have come from the two Dutch ladies who are endeavoring to ascend the White Nile. Any attempt to penetrate the country is looked upon by the merchants and local authorities with great jealousy, because they suppose that foreign competition would endanger their profits. After suffering much robbery and extortion, their servants beaten or killed, and their goods plundered, the ladies have been obliged to return to Khartoum.

**DEATH OF EXPLORERS.**—We regret to announce the death of the travellers, Madame Tinne and Mr. Schubert, who have fallen as the latest victims to the African climate. It will be remembered that they were endeavoring to find traces of the unfortunate African explorer, Dr. Vogel.

**THE EQUATORIAL REGIONS.**—In a letter to a friend, written the day before his death, the late Captain Speke, the African traveller, said: "There is no richer land in the world than the equatorial regions, and nothing more of importance to the interests of Egypt, as well as our own merchants, than that of opening up those lands to legitimate commerce."

**MONUMENT TO CAPTAIN SPEKE.**—A movement has been made in England for the erection of a suitable monument to commemorate the exploits of the man who, of all Europeans, first crossed central equatorial Africa from south to north, with his companion Grant, and who (setting aside all disputes respecting the source of the Nile) unquestionably determined the existence and position of the great water-basin whence the Nile flows.

## AFRICAN MISSIONARY PARAGRAPHS.

The attention of the friends of Christian Missions cannot too often be called to the progress of Missionary efforts on the continent of Africa. Settlements of enlightened colored men, with schools, steamboats, machinery of various kinds—and other attendants of modern civilization, are displaying a wonderful power in dispelling the ignorance of barbarism and raising the social rank of the population. The force which is now engaged in preaching the Gospel to these millions is entirely insufficient for the vast field, and it is easy to see that this insufficiency must be felt more every year, in proportion as the mass of the people begin to reason and to think for themselves. The call for more laborers for this immense harvest has never been so urgent as it is at present, while the prospects presented to the Missionary efforts of the churches are such as they have never had before. Ethiopia has long stretched out her hands to God—may we not hope that the day of her deliverance is nigh at hand?

THE BERLIN MISSIONARY SOCIETY report the annexed Stations and communicants in South Africa:—

STATIONS.		COMMENCEMENT.	COMMUNICANTS.
CAPE COLONY—	Amalienstein.....	1856	257
	Lady-Smith .....	1857	23
	Anhalt-Schmidt.	1860	35
BRITISH KAFFRARIA—	Bethel.....	1837	59
	Wartburg.....	1855	30
	Petersberg.....	1857	32
ORANGE FREE STATE—	Bethany.....	1834	100
	Paardekuil.....	1860	
	Pniel.....	1847	30
NATAL COLONY—	Emmans .....	1847	10
	Christianenburg	1854	72
	Stendal.....	1860	2
SOUTH AFRICA REPUBLIC—	Gerlachshoo .....	1860	14
BASSOOTALAND—	Khalatlolu.....	1861	47
	Phata-mesaue ...	1863	2
			704

The whole number of laborers, ordained and unordained, including three native helpers, is thirty-nine.

THE GABOON.—Rev. A. Bushnell wrote lately:—"There is an encouraging state of religious interest among the people at the present time. The first Sabbath in July we baptised and received to the Church five individuals, and as many more were deferred till another time. The number of inquirers is increasing, and we hope yet to see many of these heathen people gathered into the fold of Christ. At Corisco, Calabar, Cameroons, and other places near us, the work of the Lord is progressing."

THE GAMBIA.—Rev. Thomas Oldham was recently directed by the English Episcopal Church Missionary Society, on his return to Africa, to stay at the Gambia, and ascertain what facilities existed for the establishment of a mission among the heathen in that colony. He now writes: "My ministerial labors have been mostly directed to the people called Sereias, who are natives of a country near the Senegal, and who are pagans, with scarcely any form of worship. They are hardly ever known to pray to any thing, though they wear charms about their persons, and trust in them. They are employed chiefly as laborers by the merchants and traders and captains, and also as horsemen or grooms by the owners of horses. On the Sunday afternoon I have had as many as 180 or 200 of these people before me, in front of the market-place, when I have preached to them through an interpreter. I have never seen more attentive congregations in my life, and it was a positive joy to me to witness the expression of delight in their faces when they quite understood what was said and approved of it. Many of them seemed to hear the word so gladly that I cannot think that the seed thus sown will be altogether in vain. These people are very promising subjects for missionary effort."

THE ZULUS.—The report of the Zulu mission of the American Board for the last year states that twenty-five hopeful converts had been received to Christian fellowship within the year; but this "does not fully express the amount of progress in the work of conversion. The signs of vital religion at the several stations were never greater or more satisfactory." The number of scholars in both day and Sabbath-schools has increased, and a new interest in education among the people, is one of the most cheering signs of the times. At one station, Umvoti, there is a day school of sixty-seven scholars, taught by a white man, for a salary of \$375 per annum, all paid by the parents of the pupils. At Amanzimtote there is another day school of fifty scholars, taught by a worthy young man, the son of a Scotch Presbyterian minister. The expense of this school is about \$250 per annum, of which the parents pay \$225.

THE MORAVIAN MISSION IN SOUTH AFRICA is stated to consist of thirteen stations, namely, Geriadendat, Mamre, Wittewater, Robben Island, Elim, Enon, Clarkson, Shiloh, Engotini, Goshen, Baziya; six preaching places; thirty-one missionaries, and twenty-nine female assistants, together sixty persons; one native assistant missionary; one normal school with fifteen pupils; fourteen station schools with twelve hundred and ninety-four scholars; ten country schools with eight hundred and seven scholars; thirteen Sunday-schools, with four hundred and thirty-eight scholars; and a total of eighty-six hundred and fifty converts.

DEPARTURE OF MISS BART.—Miss Phebe Bart, who was recently appointed by the Foreign Committee of the Episcopal Church, as a missionary teacher, left for Cape Palmas in the bark Thomas Pope, which sailed from New York September 14th.



## ITEMS OF INTELLIGENCE.

FASCINATION OF AFRICA.—Africa seems to possess a fascination for travellers that no other country can boast. From Mungo Park or Bruce, the teachers of our unenlightened boyish days, to the modern volume that launches annually some fresh explorer into public favor, the interest has steadily grown. Thibet is as little known; China is as marvellous, Affghanistan is as full of peril, and Australia has the advantages of a colony; but Africa outweighs them all. It has been the puzzle of geographers from Herodotus and Straba, and the antiquity of its exploration has made it almost a classical pursuit. It is near enough to be within easy reach; large enough, hot enough, and savage enough to prevent that “familiarity that breeds contempt.” It attracts Manchester by commerce, and sportsmen by every thing, from the elephant to the gorilla, and, as Mr. Reade enthusiastically believes, the unicorn; it tempts science with the unfound sources of the Nile; and to the traveller in his easy-chair it presents a shifting panorama, that never wearies, of all the modes of barbarous life. All the great books of recent travel have sprung from it. Livingstone and Speke, and Burton and Krapf, and Reade are the product of the last five years; and the press holds out the promise of, it would be rash to say, how many more.—*Christian Work.*

AFRICAN M. E. CHURCH.—The Missouri Annual Conference of this body of colored Christians held its tenth session in Louisville, Ky., commencing the 27th of August, 1864, and continuing ten days. Bishop W. P. Quinn presided, assisted by Bishop J. P. Campbell. Rev. Messrs. John Turner and B. L. Brooks were the Secretaries. Appropriate committees were appointed, from the reports of which it was found that in the temporalities of the church a vast deal more had been accomplished than in any previous year. The number of preachers and members in attendance was about fifty. There were several remarkable men in this body, and in their deliberations, conducted with great harmony throughout, there were manifest talent and true dignity displayed. During its sitting their Missionary Society held its tenth anniversary, some of the most prominent members addressing the audience assembled, the remarks being appropriate and well received, resulting in a collection of \$50.—*The Methodist.*

BISHOP FOR LIBERIA.—Provision was made at the late session of the General Conference of the Methodist E. Church for the ordination of a bishop for Africa, by the election of a person for that position by the Liberia Conference. It is also arranged for that Conference to become an independent body, with appropriations of money by the Missionary Board of that denomination.

THE KAFFIRS.—It is stated by a Moravian missionary in South Africa, that not less than fifteen churches have been erected within a single year in the Eastern district of Cape Colony, all of them for the use of the Kaffirs.

HOME FOR THE BLIND.—That indefatigable American missionary, Rev. C. C. Hoffman, well known to some of our English friends, has added another laurel to his wreath in the establishment of a "Home for the Blind," at Cape Palmas, in the immediate vicinity of that important institution, St. Mark's Hospital, intended for the sick of all nations. The "Home for the Blind" is a simple, unpretending stone edifice, and has already four inmates. Every facility exists for extension should funds be forthcoming. Patients are, unhappily, not likely to be wanting. It is said that at the *Gambia*—our British *Gambia*—there are not less than *one hundred destitute blind* for whom nothing has even been attempted. It is indeed honorable to the infant negro nationality of Liberia that such institutions as that of St. Mark's Hospital and this "Home for the Blind" should have been founded on her soil. We earnestly recommend these institutions to the sympathizing support of our Christian friends, and shall be happy to be made the medium for transmitting their contributions to Mr. Hoffman.—*African (London) Times*.

THE GALLA COUNTRY.—Dr. Krapf, the venerable missionary, says that "the Galla country, situated in the south of Abyssinia proper, is one of the loveliest countries in all Africa; superior to any region I have seen to the south of the Equator. Elevated from four thousand to eight thousand feet above the sea, and intersected by extensive grassy plains, wooded mountains and hills, it has a climate congenial in many parts to that of Italy and Greece, being neither too hot nor too cold. It has plenty of water, emanating from wells, brooks, and rivers. It is pre-eminently an agricultural and pastoral country, in which wheat, barley, and various kinds of maize and millet are cultivated. Bullocks, cows, goats, and sheep are so cheap that I paid on the frontier only two dollars for an excellent bullock, and one dollar for six or eight sheep."

THE ASHMUN INSTITUTE, at Oxford, Chester county, Penn., has commenced another session of ten months with twenty-eight colored students. Seven of these are supported by the Boards of the Presbyterian Church, and eight others by individual benevolence. The annual expense for each is about \$150. Care has been exercised in selecting youths of promise, and most of them are professing Christians. An appeal is made for means to carry on this excellent institution in its work of usefulness to the colored race in this country and in Africa.

COLORÉD MEN IN CONVENTION.—At Syracuse, New York, October 4th, 5th and 6th, a National Convention of colored men was held. A "Declaration of Wrongs and Rights" was adopted, protesting against the indignities heaped upon the colored people, the denial of the right of representation and participation in the benefits of the institutions which they are taxed to support, and demanding that the immunities and privileges of citizens shall be conceded to them.

LIBERIA CONSUL TO HAYTI.—The treaty with Liberia has been ratified by the Haytian Senate, and Rev. J. Theodore Holly, has been appointed Consul for the Republic of Liberia at Port au Prince.

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## RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

From the 20th of September to the 20th of October, 1864.

VERMONT.		NEW JERSEY.	
By Rev. F. Butler, (\$1520.)		By Rev. Dr. Orcutt, (\$15.)	
<i>Burlington</i> —A Friend.....	10 00	<i>Burlington</i> —R. F. Mott, \$6.	
<i>Danville</i> —Hon. B. N. Davis,	5 00	Mrs. M. A. Williams, \$3.	
<i>Essex</i> —Dea. A. J. Watkins,		Miss E. G. Cole, \$2. R.	
\$2. Friend \$3.....	5 00	Jones, J. J. Woolman, R.	
<i>Peacham</i> —Residuary Estate		Thomas, Mrs. M. G. Corey,	
of Mrs. Lydia C. Shedd,		each \$1.....	15 00
\$1692 02; <i>Less</i> retained		DISTRICT OF COLUMBIA.	
for Gov. Tax, etc., \$192.02,	1500 00	<i>Washington</i> —Miscellaneous...	517 10
	1520 00	VIRGINIA.	
CONNECTICUT.		<i>City Point</i> —Miss Mary Vance,	
By Rev. Dr. Orcutt, (\$191.50.)		1st Div, 2d Corps Hospital,	5 00
<i>Warehouse Point</i> —B. Sexton,		OHIO.	
H. Holkins, B. P. Barber,		<i>Cincinnati</i> —Residuary Estate	
each, \$10. Judge Barnes,		of Mrs. Mary G. Swayne,	
J. C. Bassenger, each \$5.		per A. H. McGuffey, Esq.,	3000 00
J. C. Abbe, \$1.....	41 00	FOR REPOSITORY.	
<i>Enfield</i> —Hon. A. G. Hazard,	10 00	VERMONT— <i>Burlington</i> —Hor-	
<i>Suffield</i> —Miss Maria Hanchett	5 00	ace Wheeler, to Oct. 1, 1864,	
<i>Meriden</i> —Charles Parker,		\$5. <i>Charlotte</i> —Dr. Luther	
\$20. J. & E. Parker, \$10.		Stone, to Oct. 1, 1864, \$10,	15 00
Dea. Booth, \$5. J. H.		NEW YORK— <i>Jewett</i> —Rev. J.	
Guy, \$2. L. Birdsey, \$1.		J. Buck, to Oct. 1, 1864...	1 00
W. G. Atwater, 50 cents,	38 50	CONNECTICUT— <i>North Ha-</i>	
<i>Birmingham</i> —E. N. Shelton,		ven—S. A. Orcutt, to Jan.	
G. W. Shelton, Thomas		1, 1865, \$1. John Beach.	
Burlack, each, \$10. R.		to Jan. 1, 1865, \$1. ....	2 00
N. Bassett, Mrs. N. B. San-		PENNSYLVANIA— <i>Philadelphia</i>	
ford, each \$5. H. Somers,		—Edward S. Morris, for	
B. Bassett, L. De Forest,		seven new subscribers; to	
each \$3. W. Hotchkiss,		Oct. 1, 1865.....	7 00
Ed. Lewis, each \$2. T. S.		DISTRICT OF COLUMBIA—	
Birdsey, Jos. Arnold, U.		<i>Washington</i> —Jno W Wells,	
H. Swift, Mrs. M. L. Nara-		to July. 1865, .....	1 00
more, J. J. Browne, Mrs.		OHIO— <i>Canal Dover</i> —Mrs.	
Clapham, S. Morse, ea. \$1,	60 00	Louisa C. Blickensderfer,	
<i>Norwalk</i> —John North, F. St.		to Sept., 1865, per W. A.	
John Lockwood, L. Curtis,		Zevely, Esq.....	1 00
G. B. St. John, W. S.			
Lockwood, Judge Butler,		Repository.....	\$27 00
each \$5. A. E. Beard, \$3.		Donations.....	231 50
A. E. Smith, \$2. Mrs. J.		Legacies.....	4500 00
B. Woodbury, Rev. D. R.		Miscellaneous.....	517 60
Austin, each \$1.....	37 00		
	191 50	Total.....	\$5,275 60







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